The Bombay Guardian.

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WEEKLY REVIEW.

—We remember once seeing the statement that if all the people who had lived since Adam were raised again there would not be standing room upon the earth for them. We made a calculation at the time which showed that on the contrary, there would be only about one person to an acre. We now see a statement of a very different kind. Some one has gone into a calculation as to the cubic space that would be occupied by the bodies of all the human beings who have existed upon this globe, and the result is that closely packed they would exatly fill *one cubic mile.*

—The *Lancet* has doubts with regard to the necessity of shoeing horses. It is not sure that any such protection is necessary for the animal, while it is often the cause of injury. If it should turn out that the practice is unnecessary we shall have a new illustration of the mighty power of conservatism, perpetuating a useless and pernicious custom so many ages.

—The Bishop of Gloucester, writing in the English *Guardian* says:

"It will now be for all sober members of the Church of England seriously to consider whether it will be possible any longer to give countenance, directly or indirectly, to a party which, however earnest may be its work, is carrying on that work in open opposition to the discipline and principles of the national Church, and even attempting to bring about reunion with churches which hate and abhor the Reformation."

And is it only "now" that the time for serious consideration has come? Has there been any moment in the last forty years when the drift of Ritualism was not distinctly noted and proclaimed? Are the Ritualists now doing any thing that those whose Protestantism was deeper than their Churchmanship have not positively predicted? The Bishop would have the party in question spoken of, not as Anglo-Catholics, but as Anglo-Romanists. He is very hopeful regarding the Church of England, persuading himself that there will shortly be an Exodus of the Anglo-Romanist party. The watchword is "we wait." This policy exactly suits the Anglo-Romanists.

—Captain Gahan, 31st Regt., charged with intoxication, pleaded that he had not been intoxicated when required for duty, but only at his own house, on a day when there was no parade. He was sentenced to be reprimanded and to forfeit one year's service. Sir Neville Chamberlain took a different view of what was to be expected from one of H. M.'s officers. An officer who gives himself over to habits of intemperance, at home, when off duty, is, he says, unworthy to hold the Queen's commission.

—Reforms in the revenue, judicial and police affairs of Turkey are to be undertaken by the English Government. So says Sir Stafford Northcote as reported by the telegram of a contemporary. In this case Turkey will no longer be Turkey.

—The secular papers would not for the world recognize God in nature; but "the Gods" may be freely spoken about. "The Gods have at last had compassion on us," says the *Civil and Military Gazette* of Kurrachee, announcing a fall of rain. The papers would get very angry with us, if we said they loved darkness rather than light; but it is at least evident that they prefer the *language* of darkness to that of light. Closely following upon the above notice, is a lamentable account of a great flood at Kurrachee, doing great damage.

—We have been very much surprised to see in the papers an announcement of the death of Major-General Gell, in Cornwall, as it is scarce a fortnight since we received a long and interesting letter from him, written apparently in health and vigour. During the latter part of his stay in India, General Gell was known as a very fearless and decided Christian, ready to aid in every good work. Christians in his position are often tempted to keep their convictions in the background, so as not to offend those who are otherwise minded; but General Gell was a true soldier of the cross showing his colours and witnessing for the truth as he had opportunity. We may be excused for making a brief extract or two from the letter just referred to:

"On the fly-leaf of my Bible a number of articles from the Guardian, on the subject of 'kept through faith' are pasted. I often dip into them and do not cease to return thanks to God for his great grace in permitting me to bring from India this blessed doctrine. I scarcely knew its depth and searchingness then; but the study of the epistle to the Hebrews, the articles, and one or two sermons in Dean Lane sufficiently grounded me in the truth to form the basis for subsequent growth —I have a peace of mind, a happiness, a joy which I never pictured. My recreation is the study of the word. I say recreation, for I also read it devotionally." He closes with these words: "I am more and more convinced of the near approach of our Lord, and my prayer is, Come Lord Jesus, come quickly." The articles above referred to were some that appeared last year in the *Bombay Guardian.*

—Some one fancies that he has discovered a prophecy of what has happened at Berlin in the eighth chapter of Zachariah, and the last verse:—"In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." The contention is that there are ten languages "of the nations" represented at Berlin—German, English, Russian French, Italian, Turkish, Greek, Roumanian, Serb, and Magyar. But is Lord Beaconsfield a Jew? Certainly not: he is simply of Jewish descent. And if the representatives of the other powers acceded to his plan, it was not because that they had heard that God was with him. The prophecy relates to a time when men generally shall be convinced of their need of salvation, and shall recognize the heralds of salvation in their true character. At present, it sometimes takes ten of God's people to get one Gentile converted.

—Considerable alarm was felt in Bombay at the beginning of this week, as it was apprehended that the Toolsee dam was giving way, and, that the sudden irruption of the Toolsee waters might cause the Vehar dam to give way, depriving our city of its supply of water. Engineers and non-engineers rushed together, the Governor among them, to man the breach, or at least ascertain the nature of it and the result is that every body is being complimented all round. It is delightful to know that nobody is to blame. Still better that the damage is likely to be soon repaired.

—From the Report of the Church Miss. Society's work in Western India, we learn that a Parsee lady was baptized in Nassick last year. The case mentioned in our last issue, was not the first of the kind as we supposed.

—The July number of the *Indian Evangelical Review* is at hand. Its contents are as follows; I. Jesus the Saviour and Jesus the Spirit-Giver; ii. Indian Village Sunday Schools; iii. The second ten years of Dr. Duff's Indian Career; iv. Street Preaching, a misssionary Conference on paper, concluded; v. 'Missionary Education; vi. Notes and Intelligence; vii. Book Notices.

—We have recived a copy of the third edition of a pamphlet entitled "The unreasonableness of Brahmaism, by B. L. Chandra." It is some years since this first appeared; it was favorably noticed by us at the time. In the interval Brahmaism has assumed a somewhat different form; it has changed its tone to some extent. It finds a good deal to admire in the Sunyasee type of piety; it is very much smitten with an ancient Hindoo saint called Chaitanya. It has more fully elaborated the Christ of its choice, and like Frankenstein it seeks to breathe into the image the breath of life. The advantage of this is that its Christ is quite favorable to the Bramhic views. In the last number of the *Indian Mirror* we find a long eulogy of Chaitanya after the following strain: "Nature wanted love and Chaitanya gave the world love to overflowing. Chaitanya's religion gave us the highest love, the love of the Supreme Creator; but it did not teach us to apply it to the cause of suffering humanity." That which Chaitanya and all other religious teachers failed to accomplish, Brahmaism or Theism will acheive. The fundamental doctrines of the Brahmists. so far as they have any, are briefly but forcibly handled in the little pamphlet just mentioned.

—We are very glad that the *Indian Christian Herald* has lifted up its voice against the way in which the daily papers fill their columns with the filthy details of Divorce or Adultery cases. There are obvious reasons why they should not do it, and we can hardly suppose that they are not aware of the effect of such exhibitions on the Natives of this country. Ordinary readers do not consider that these revolting cases are after all exceptional, and that domestic happiness reigns in a thousand families for one that is thus held up to the public gaze. The explanation of the course pursued by newspapers in reproducing this unseemly matter, would seem to be—that it pays.

—The *Indian Chr. Herald* insists that the doctrine of perfection attainable in this life, is contradicted by daily experience. We submit that daily experience has nothing to do with the question. Our experience is determined by our expectations, in the sense that if we do not believe God will enable us to do all his will, we shall not have the power necessary. The failure to receive implies that there is something wanting in our faith or consecration. To say that God is not willing that his will should be fully done by us, is a contradiction in terms.

—We have been favoured with the first number of the Indian Suppplement of the *The Early Days and Child's Companion*, supplied to subscribers along with the home periodical. This 4 p. supplement makes a very good appearance, and what is more important the matter is exceedingly good. Bro. Gladwin knows how to talk to the litttle folks, an accomplishment that many might envy. As the London paper is some time in transit, the supplement is issued at the end of the month. Terms, Rs. 1-4-0 a year. For supplement alone,

12 copies Rs. 1-8-0, a year. Address Rev. W. J. Gladwin, Secundrabad, Deccan.

—We acknowledge receipt of the April number of the *Vedarthayatna*, or Attempt to Interpret the Vedas, in Sanscrit, Marathi and English. It contains Hymns of the Rigveda Sanhita, 103-106.

The Bombay Guardian.

SATURDAY, AUGUST 10, 1878.

ALMS-GIVING

We are commanded to care for the poor; but when selfishness has been overcome and there is a a real desire to help the poor and needy, there are still some difficulties in the way. Who are the poor for whom we are to care? Are we to relieve all applicants? A very little observation will show that there are in the community a multitude of persons who would rather beg their living than earn it, and will show also that a life of toil would be altogether better for them and for those who are influenced by them. When God has given a man the means of earning his livelihood, that man cannot turn to a life of dependence whithout serious demoralization. The money obtained by beggary is more likely to be spent on drink, than the money obtained by toil. When a man who has the means of earning his living, chooses to live by beggary, he is guilty of imposture in calling himself a poor man. Relief that tends to promote pauperism, is a violation of the command to care for the poor, since it tends to increase the number of applicants for aid, and thereby to mar the prospects of the real poor. We see it stated that the income of the paupers in Philadelphia is $3,000,000 or 60 lakhs a year. It is probable that most of this is given away by those who flatter themselves that they are obeying Christ's command to care for the poor. There is too much reason to believe that at least half of the amount bestowed in charity, let us say rather, in relief of beggars, tends to attract to the ranks of beggars those who could earn their own living. It is said that in the mighty army of tramps (loafers) in America, there are 96 men to 4 woman; and the natural inference is that the women are less inclined to forsake the ranks of honest industry than the men are. There is reason to believe that many abandon themselves to the habit of drinking, more recklessly than they would otherwise do, because of their belief in the possibility of living by begging. Nothing tends more to demoralize a people than the disposition to depend upon others. There are thousands in Bombay who would be saved from a life of unspeakable degradation and a miserable death, if society would absolutaly refuse to relieve them. Some have the idea that it is better to relieve a good many unworthy persons than refuse one that is really in need. But the good we might do in helping the latter, would be more than neutralized by giving to the former. We are doing positive harm by giving to the lazy and dissolute. What then? Shall we stop giving? Our obligation to help the poor is not removed by the fact that it is an obligation not easily fulfilled. We are bound to take some pains to find out the poor who are poor indeed. We are to avail ourselves of the best means available, so to bestow our charities as that they shall not have a demoralizing effect. When we do this, we are free of responsibility, even if the results of the charity do not turn out to be very satisfactory. Are you quite sure that that individual upon whom you have bestowed so much and so ungrudgingly, namely, yourself, has always profited by your gifts? The fact remains that there is a great deal of alms-giving that does not do good, that does more harm than good.

Give to him that asketh of thee, says Christ. Some would take this literally, and dispose of the problem by giving to all applicants while they have any thing to give. But every command is to be interpreted so as not to make it clash with other commands. What Christ requires of his followers is that they should do the utmost good to men. To give to many who ask of us, would be to take the money that should have relieved the needy and bestow it upon those who do not really need it The apostle Paul earnestly exhorts the church of Corinth to give freely for the relief of those Christians in Judea who were affected by the famine. No one more highly appreciated the blessedness of giving than he did; he laboured with his own hands that he might assist some of his companions in the ministry who had not the means of working at a trade. Yet in his first Epistle to Timothy, he plainly shows the necessity of discrimination in giving relief. Not all the widows in the church are to be supported by the church. Those who have relatives, are to look to these relations to support them. Providence has put this burden upon the relatives, and these have no right to cast it upon the Church. This principle is very much overlooked, not only as regards widows, but orphans. "If any provide not for his own [poor relatives, but throws the burden of their support upon the church] he is worse than an unbeliever;" for even the unbelieving, the heathen care for their poor relations. He points out that the neglect of necessary discrimination in giving, has been demoralizing, and has been attended by deplorable results. 1 Tim. v. 3—16. It clearly follows from the statements made by the Apostle, that what our Lord requires of his people is that they study to do good. They are stewards, and are to administer what they have in the way that the Master shall approve. To do this faithfully, requires that they should take some trouble to find out who are really poor and needy, and likely to be helped and not injured by their charities. This is a kind of philanthropy that is not very agreeable. Men are willing to bestow all their energies in the acquisition of money, but they shrink from trouble in disposing of it. This simply shows how very superficial their charity is. If they really cared for their fellow-men, they would not grudge the pains necessary to find out the most fitting objects of their charity. Men like to lay the flattering unction to their hearts that they are benevolent, and so they give freely to applicants; but they refuse to give time and labour to an investigation of their cases. A genuine desire to do good is what is wanted. It is rare. And it is because of the psendo-charity that is so common, that the pauperization of the community goes on. It is a very bad sign when men cease to think that there is any shame in begging.

INTERNATIONAL BIBLE STUDY.

August 18th, 1878.—*Daniel* II. 36-45.

King Nebuchadnezzar had a dream concerning which he was persuaded that it was a dream of very great significance, yet he could not distinctly call it to mind. There were some vague impressions in his memory, but he could not combine them or reduce them to order; but they were of such a nature as to stimulate greatly his desire to grasp the whole. But who could give him the information he sought? It was a communication made to his own mind alone; how vain to hope that any man could reproduce it! But are there not those who profess to be heaven's representatives on earth? If these soothsayers, these Magi are what they profess to be, should they not obtain from the gods this information? They acknowledge their incompetency, and bring upon themselves the wrath of the King. He has applied a crucial test, and it is made evident that they are on no such confidential terms with heaven, as they allege; they are then impostors; why should they live? Let them perish, one and all. Daniel and his associates are classed among them, and on the supposition that the Chaldeans' confession of indability, included them, they are about to be involved in the fate of the rest. Tardily, Daniel is made aware of the King's demand. He obtains an interview with the King, and asks a respite, assuring the monarch that God would enable him to satisfy the royal demand. Let us particularly note the exhibition of Daniel's faith. He believed in the power of prayer. He did not believe that the Supreme Being had tied his own hands and renounced his own freedom; he did not believe that nature was greater than God; that Nebuchadnezzar or the least of Nebuchadnezzar's subjects had a power that God had not, the power of granting requests. He believed in God; believed in Him as a being of infinite benignity; not unwilling to make known his ways to those who desired to walk therein. He believed that the great God was the friend of those who put their trust in Him. He knew him to be such, for he had had experience of his friendship. With unquestioning confidence he therefore tells the King that God will enable him to satisfy his wish; for he and his fellow-believers will wait upon God in prayer and God will answer them. Are we astonished at this faith? If we are, it is because men are so unbelieving, so much more ready to trust in the meanest thing that God hath made, than in Himself. But the believer should not be astonished. What but this is taught on every page of God's word. If God is not the answerer of prayer, we are to all intents and purposes, without God in the world. Nature is simply a marvellous price of mechanism, marred more or less by our own free agency.

What God had shown to Nebuchadnezzar and then snatched away from him, he now gives to his believing servants. The dream of the Babylonian king, is a prophecy of the great events of human history, more immediately connected with the chosen people and the kingdom of the Messiah. It would not have been surprising if the prophecy had been revealed to Daniel alone, and not at all to the king: this indeed was the ordinary way. But God wished to humble the proud monarch who fancied that in conquering the Jews, he had conquered also the God whom they served; and he wished to honor Daniel in the eyes of the king, and secure for him a leading position in the Government.

What are we to understand by the descending value of the metals,—first, gold, then silver, brass, iron, clay? Things are looked at from the king's point of view. Gold represents autocracy, absolute government. In the successive empires, the people come more and more to the front.

In the days of these kings, the God of heaven shall set up a kingdom that shall take their place. There are two periods of the stone. It is first cut out of the mountain without hands, and exists side by side with the others, witnessing against them. Afterwards it falls upon the image and reduces it to power. So our Lord speaks of the stone rejected by the builders: "Whosoever shall fall on this stone shall be broken; but on whomsover it shall fall, it will grind him to powder." Messiah's kingdom is to destroy all other kingdoms, those of Christendom included, for these embody very different principles from those which Christ enunciated, and we are yet to see upon this earth, a universal kingdom modelled after God's conception.

FOOLS PHOTOGRAPHED FROM HEAVEN. II.

"He that trusteth in his own heart is a fool." Prov. xxvi. 28.

Self-reliance is thought to be a very good thing. It is a good thing, as compared with a habit of depending on others. When we mean by it the state in which a man chooses to bear his own burdens rather than cast them on others, it is most commendable. The man who tasks his own powers and his own time for the accomplishment of any thing that is to be done, rather than task those of others, will be abundantly compensated by the happy development of his powers, and he will soon be able to do with very little exertion what others would find very burdensome. But what the Scripture means by trusting in one's own heart, is something very different. Men who trust in their own hearts to guide them, to make known to them the path in which they should walk, men who imagine that they are sufficient unto themselves and do not stand in need of the wisdom that is from above, these are they to whom the text refers. Every man is aware that his fellowmen are under the bias of selfishness; he is so well aware

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of it, that he feels the necessity of guarding himself in all his conversation and conduct, lest he should wound the selfishness of his neighbours. This selfishness is a bias of the mind, hindering it from taking just views of those things that bear in any way upon one's supposed interests. This bias of self-interest vitiates the judgment; a thing that every one easily recognizes in others, but is slow to recognize in himself. Now for a man to trust in his own heart, in matters of obligation, is manifest folly. It would be a serious blunder in the captain of a ship to trust in his compass when there happens to be a quantity of iron on one side of it causing an undue deflection of the needle. This displaced confidence might be the cause of a terrible disaster. A man who in consequence of trusting in a defective time-piece, is too late for the train and thereby forfeits some great good that would have accrued to him, has only himself to reproach. Men who trust their sick child to the treatment of a quack, find reason to bewail their folly when the result apprises them of their mistake. Where is the man who has not been misled by his own heart, even in the affairs of this life? Imagination and hope combine, it may be, to persuade him that a certain venture will yield large returns; instead of which he loses all that he had. His heart persuades him that if he can only persuade a certain fair lady to become the partner of his fortunes, he will be the happiest of men; but ere long, he awakes from his dream to find that he has been wofully taken in by his heart. Yet, notwithstanding various experiences of this kind, men continue to trust in their own heart as regards religion. They have their own ideas with regard to religion, and to these they cling just as though they had been attested from heaven. They have never given a hundredth part of the attention to the subject that they have to their worldly affairs, in which they have often made serious blunders; yet they are unwilling to have their religious notions called in question. Their heart says to them, it is not at all necessary to make so much of religion as some people do; it is not necessary that much time be given to prayer, reading of the Scriptures, self-examination, attendance on public worship; it is not necessary that there should be any very radical change of heart for persons of good deportment; deep sorrow for sin would be quite out of place in their case; and with regard to many religious doctrines, it surely does not matter whether one is quite accurate or not. Now if the head of a department should give minute and careful instructions for the guidance of those under him, and if one of these should neglect to give heed to the instructions under the impression that he was competent to decide for himself what was the right thing to do always, the folly of such a man would be soon made manifest. He would not merely be blamed for his bad work, but he would be set down as an egregious fool for supposing that he had no need of instructions. In physical matters we are dependent enough; we need that the sun should give light every day anew; that the wind should blow for us, the rain descend for us, and that we should have a daily supply of food; and when any thing is amiss with the body, we need the physician; and every night, we find it good to yield up all our powers and even our consciousness to the care of the Supreme Disposer. What infatuation then to imagine that we do not need the wisdom that is from above, in order to know assuredly what is right for us to do, that we may please God and escape from the corruptions that are in the world.

There is a broad way in religion and a narrow way. The latter is beset with many difficulties, and demands many sacrifices; it is a comparatively lone way; they that walk therein are made light of by others and condemned for their unnecessary strictness and separation from the world; but they themselves will tell you that they have no taste for suffering or for reproach but are compelled to walk in this narrow path because of the conviction God has given them that it is the only path that leads to life. They however, who trust in their own hearts, continue to crowd into the broad road, persuaded that their own ideas are sufficiently correct and that a man can be a Christian without following Christ in the *via crucis*. If any man lack wisdom, let him ask of God who giveth liberally; but these feel not their need so as to ask of God. They are willing to ask of men, and are ready to read any book that comes out favouring their views, or at least pointing away from the narrow path; and will not unfrequently take in a fresh cargo of religious ideas from some renowned bookmaker.

That which the Bible declares to be so serious a disqualification, is thought by men generally to be none at all. The men who think more of their own fancies than of the teachings of God, are freely advanced to positions of influence. Men call them wise; God calls them fools. Are they not fools? What are they doing, but laboriously persuading themselves that glory, honour and immortality purchased for them by the Son of God at an infinite price are bagatelles, not to be compared to the good things that they know how to procure for themselves. They are perpetually engaged in cheating themselves out of the promises of God, and persistently entrust their barque to a pilot who is sworn to accomplish their destruction sooner or later.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Will you or any of your numerous readers kindly inform me if the full proceedings of the late Vatican Council in 1870 have ever been published in a collected form; I mean especially the proceedings bearing on the Infallibility of the Pope.

I remain, &c.

A. C. B.

SIR,—In the last issue of your valuable paper, I observed a letter signed "O" which under the pretence of solving the "difficulties" set forth in mine of the 25th ultimo regarding the necessity of Tradition, rather confirms than contradicts all that was therein stated. You will doubtless agree with me that nobody is more deserving of pity than one who comes before the public with pretensions of being able to discuss a point ably, but whose very first attempt proves a perfect failure. This has been the lamentable fate of poor "O" who, as I shall now shew, has been guilty, perhaps unconsciously, of cutting the ground from under his own feet,

In my letter of the 25th ultimo I only asserted that belief in Tradition is as necessary as belief in the Bible, and that whilst the Bible is regarded as the exclusive rule of faith among Protestants, the Word of God (viz. the Bible and Tradition combined) is the religion of Catholics. I made not the faintest allusion to the channel through which Tradition has reached us, but the drift of my letter was to obtain an admission that dependence on Tradition is as necessary as faith in Scripture, Tradition, having, no less than the Holy Scriptures, been revealed by God. In reply to this letter the "Bombay Guardian" in its issue of the 27th ultimo made an attempt to show that the Scriptures have their sufficiency apart from Tradition.

"O" now comes forward to say "a few words more on the difficulties set forth" in my letter above referred to, and to emphasize his assertions thinks proper to abuse the Roman Catholic Church and her members from "Pope to peasant." What has induced "O" to pronounce such a *groundless unjustifiable* and *uncalled-for* invective, I cannot understand, and will in charity make every allowance for his bitter remarks, confining myself to the other points in his letter. I say "O" has been guilty of cutting the ground from under his own feet and of exposing himself; for the simple reason that in tead of arguing that belief in Tradition is unnecessary his letter in the main is nothing but a confirmation of what was urged by me *in favor* of Tradition! In my letter one of the texts adduced in defence of Tradition was 2. Thessalonians, Chap: II. v. 14. "O" commences to solve my difficulty by saying on the very outset that this text has no bearing on the point of contention between Roman Catholics and Protestants! Impartial readers, is not this a very smooth way of solving a difficulty? Can anything be more absurd? If the text in question hes no bearing on the point of contention between Roman Catholics and Protestants, and "the subject is a very simple one," as "O" will have it, then may I ask what is here the "point of contention," and with what object has "O" occupied a full column in this paper in expatiating on an alleged trivial matter? Again a perusal of the text from St. Paul will show us that the unwritten *Traditions* of the apostles are no less to be received than their epistles. Paul "(says "O") "had taught those Thessalonians earnestly and "faithfully; taught them orally when present and "by letter when absent and now he urges them to "hold fast that which he had taught them." Does this argue in favor of or against Tradition? "O" continues: "Nor did it matter much to those Thessalonian Christians whether his (Paul's) words were written or spoken." "In either case they were to *hold fast* his *teachings*." Certainly it did not matter to them. The Thessalonians held fast the written as well as the oral traditions they received and this is just what Roman Catholics have always done, but not Protestants. Further "O" remarks: "*If* we have a document in our hands, with "really satisfactory historical evidence that Paul or "Peter or Matthew was the author of it, then we want "no infallible authority to set its seal to it." But will "O" tell us whence are we to obtain this *really satisfactory historical evidence*"? and again it follows of necessity that the source must be infallible or else how can we rely upon it? Now allow me to inform "O" that this infallible source is no other than the Church of Christ; that church of which Our Lord made Peter the foundation stone and promised that the gates of hell (falsehood and error) shall not prevail against it—(Math: ch. 16, v. 18). But this is not all; let us proceed further. "O" informs us that "scarcely had the apostles passed off the stage when, as Paul has predicted, grievous wolves entered in." Who can these "*wolves*" be? "Let us obey (says "O") Paul's injunction and hold "fast that "testimony ('the written testimony of those who had "been with the Lord and were his witnesses') and not "allow ourselves to be deluded with the vain "thought (?) that the pure truth has filtered down to "us through *centuries in which, from Pope to peasant* "Christendom was steeped in corruption." Here I would refer "O" to St. John (chap. 21, v. 25) and inform him that there are many revealed truths which Christ and the Apostles preached but did not commit to writing. From the passage from "O" which I have just cited it appears that he unconsciously admits that for centuries past the church has had a Sovereign Pontiff; and how can he well deny this, since the history of all ages bears testimony to the fact. In the concluding portion of his letter "O" states:—"Tradition and the written word are not two opposing "authorities, but two streams originally springing from the same fountain," and he very allegorically says that Tradition has come down to us not pure but defiled, and cannot therefore be relied upon. No Roman Catholic ever doubted that Tradition and Scripture were "not two opposing authorities," but on the contrary we assert (what Protestants deny) that the one is as necessary as the other. "O" having made an assertion to the effect that Tradition has not come down to us pure, it is, I think, but fair that he should tell us which is the pure and which the impure Tradition. This is not the only statement which "O" has made without any proof whatever. It is absurd to suppose that Christ who has promised that the gates of hell shall not prevail against His Church, has not provided a means by which Tradition should come down to our times in its original purity. Having by a detailed analysis of the several points noticed in "O's" letter shewn how he has exposed himself,—for the better understanding of this controversy, I would ask your readers to compare my letter which appeared in your valuable Paper of the 27th ultimo with "O's" production, and judge for themselves.

I am, Sir,
Yours, &c.,

Bombay, 6th August 1878. J. F. P.

NOTICE.

WE have received by post for House of Hope, Rs. 10.

Epitome of News.

SATURDAY, AUGUST 3.

—Mr. A. E. Gough, of the Benares College, lately transferred to the Bengal Educational Department, has been appointed Principal of the Calcutta Madrissa, in the place of Mr. Blochman, deceased.

—*Lancet*: "The question whether horses should or should not be shod is again under discussion. The proposition will crop up at intervals until a ra-

tional view of the subject comes to be taken. As a matter of physiological fitness nothing more indefensible than the use of shoes can be imagined. Not only is the mode of attaching them by nails injurious to the hoof, it is the probable, if not the evident, cause of many affections of the foot and leg which impair the usefulness, and must affect the comfort of the animal. Whether horses could work on our roads without some protection is another question. We think it would be found that the natural structure would adapt itself to any ordinary requirement."

—The *Bombay Church Chronicle* says that at a meeting in Mazagon: "Father Page also took occasion to clear up a misunderstanding relative to the Cottage Hospital that had been occasioned by a mistaken and hasty letter in the *Bombay Guardian*, by telling those assembled that, upon the request of a patient, any minister of any denomination was welcome to visit that patient as often as he liked, but that most naturally the managment of the hospital was in the hands of the clergy of the parish."

But where did the mistake originate? The editor of the *Bombay Guardian* had been asked to visit a patient in the Cottage Hospital, and was denied admittance, though he went at the hour for visitors. The notice that appeared in the *Bombay Guardian* had the needed effect, inasmuch as the parties in charge of the Hospital were instructed not to exclude such visitors.

—*Hindoo Patriot*: "A female prodigy in the person of Roma Bai, a Maharatta Brahmin lady of Mysore, has appeared in Calcutta. She is a Sanskrit scholar and poetess. She can compose verses *extempore* and speak Sanskrit fluently. She has made polite literature her special study; it is said that she has 18,000 *slokas* of Srimut Bhagvatha by heart. She is thoroughly conversant with Panini, Part I., which is, indeed, the most difficult part of that most difficult grammar. She is young, about 22 years of age, spare-built, fair-looking, modest and graceful. She is unmarried and accompanied by her brother, who is also a Sanskrit scholar. She learnt it from her mother, who again learnt it from her husband. She has been travelling partly for pilgrimage, and partly for knowledge.

—*Beacon*: Lovers of the marvellous have had food enough for gossip of late in Kurrachee in the fact of a wreched *fakiranee*, or female devotee, giving out that there would be no rain in the station until certain demands she made were complied with, and these were nothing more nor less than that she should be paid Re 1½ on every corpse that was brought to the cremation ground. On the evening of the 23rd July a number of respectable merchants waited on the woman and offered her Rs. 200 which offer she scornfully declined! Rain, however, fell on the following evening, much no doubt to the discomfiture of the *fakiranee* whose pretensions were thus cruelly exploded.—

Monday, August 5.

—Mr. Barnett says he did not advise Mr. Dewey to prosecute Luckumsee Poonsee for perjury.

—*Bombay Gazette*; London telegram, 3: In the House of Commons last night, Sir Stafford Northcote said, that the good advice which the Government had tendered to Greece has saved that country from war. The Congress, he said would have failed had the Anglo-Russian Agreement not been concluded. The Anglo-Turkish Convention was necessary for the protection of India, and had been accepted by the other Powers of Europe. The Government quite admitted the gravity of the task they had undertaken, but at the same time they were quite prepared to undertake serious reforms in the revenue, judicial, and police affairs of Turkey, and hoped to be successful with the assistance of the Sultan and the goodwill of the European Powers.

—*Indian Daily News*—We regret to have to record another serious loss to the Bengal Educational Department in the death of Mr. J. Sutcliffe, M.A., Director-General of Public Instruction, news of which was telegraphed from London by Dr. Ewart.

—H. B. in the *Pioneer*: The break of the monsoon at any place is probably not the advent of a wave of rain cloud, but the condensation of already existing vapour at the very locality. Any one who has noticed the formation and growth of storms and clouds (especially well seen from our hill stations) will readily recognise the process I refer to. The following may be offered as a rational and probable theory of our monsoon,—viz., that the heating of this continent by the summer sun induces westerly and south-westerly winds, and these come laden with moisture from the sea. Blowing over the heated land, they, too, become heated and rise, returning as a cold current in the opposite direction to fill the vacuum left by their first journey. This upper return current increases in force with the increase of the westerly and south-westerly winds, and towards the beginning of June the velocity of both currents, travelling in opposite directions, develops frictional electricity, and is shown in thunderstorms and rain, the upper cool current condensing the vapour in the lower warm one. This action travels backward, so to speak, inland, spreads over the whole continent with varying force and effects, as our monsoon, and dies out with the decreasing action of the south-west current, due to decreased solar heat in the autumn."

—*English man*: A European, named J. R. Norman, formerly employed as a commander of Inland steamers, and lately manager of the Omnibus Company which was started a month or two ago in Calcutta, committed suicide on Tuesday night at Wellington Square, by shooting himself with a revolver while travelling in a palkey to the Sealdah Railway Station.

—*Times of India*; Kurrachee: "Since the 24th of July, 13 inches and 96 cents of rain have fallen here. Numerous houses have also fallen or are untenantable. The railway line was washed away on last Tuesday 8½ miles from Kurrachee. The length of the bank swept away is 1,400 feet. Two other breaks have occurred at 47 and 71 miles, but not so serious."

—The large granaries of Chutteesghur in the Central Provinces will soon have a ready outlet, and afford a healthy impetus to the grain trade of this presidency. A light railway connecting Raepoor with Nagpore is to be prosecuted vigorously this year, and, if possible, completed by next January.

Tuesday, August 6.

—*Times of India* cor.: Your correspondent "Crepusculum" states that "had these 7,000 men been accommodated each with a first-class passage by the P. and O. Company, Government would have saved Rs. 7,16,000 by the transaction, and apparently proves his statement by arithmetic. But he forgets to take into account horses, guns, and material; also that the ships had to be specially engaged for three months, not for a single trip, and that they had to be specially fitted up at great expense, and a host of other matters probably beneath his notice, but which nevertheless cost rupees.

—X: in the same: The Madrasee portion of Bishop Meurin's flock have become so incorrigible, that he has been compelled to place them under the ban of the greater excommunication of his church. It appears from the prelate's printed circulars to his clergy, that nine persons belonging to this community have lately enacted a heathenish representation under fastings and invocations to His Satanic Majesty, at which play a great number of their countrymen and co-religionists, together with the unbaptized, assisted; and in consequence of this outrage, their Bishop has been constrained to punish them.

—*Bombay Gazette*: "In his zeal, Mr. Dosabhoy Framjee would appear to have comitted a mistake by refusing to grant permission to Mr. Dewey to prosecute Luckumsey Poonsey for perjury. At all events, the High Court does not appear to be of his opinion that there are no reasons why Mr. Dewey should be allowed to take that course in vindication of his charactor; yesterday Sir Charles Sargent showed very little hesitation in acquiescing in Mr. Dewey's application that the Magistrate's decision might be set aside."

Wednesday, August 7

—*Bombay Gazette*; Tanna: His Excellency the Governor of Bombay, accompanied by Mr. J. Eustace Hart, the Acting Chief Engineer for Irrigation, and Major Rivett-Carnac arrived at Tanna at one o'clock to-day, and shortly afterwards proceeded to inspect the Tulsi dams and the scene of the late accident. The late hour at which His Excellency and party returned to Tanna prevents my entering into the details of his visit, but I am in a position to state that Mr. Hart's decision is, that the stability of the dam is not endangered, and that there is not the slightest risk of its giving way.

—*Overland Mail*, July 19: Another attempt to raise H. M. S. *Eurydice* has resulted successfully.

Charles Marvin, the Foreign Office writer charged with stealing the Anglo-Russian Agreement, has been discharged from custody.

Amongst the deaths recorded this week are:—Admiral Sir W. J. Hope Johnstone, K. C. B.; Col. H. Leahy, R. E.; Lady Wentworth; Archdeacon Mildmay; Miss C. Winkworth; Lady Parker; Rev. H. O. James, Bengal Estab., Ret.; and Mr. A. Mellor, late Madras C. S.

The centenary of Rousseau's death and the eighty-ninth anniversary of the capture of the Bastille, and also of the Feast of Pikes or Festival of Federation, were celebrated on Sunday in Paris at one and the same time by the Extreme Left,—

Of the outdoor ceremonies, the most imposing was a monster concert given by some twenty thousand orpheonists in the Tuileries Garden, after which there was a monster meeting at the American Circus, which was crammed by an enthusiastic audience, numbering some eight thousand persons, of whom most were ladies. Over the platform was placed a flower-crowned bust of the Republic, and facing it on the other side of the circus was a bust of Jean Jacques Rousseau, crowned with laurel. The proceedings opened with the "Marseillaise," in which the whole audience joined with rapturous delight. M. Louis Blanc, the President, then read some letters and telegrams from sympathisers unable to attend, among them a note from Garibaldi, which was received with immense applause, after which M. Marcou, a Radical Deputy, delivered a long speech on the Bastille.

—The death is announced at Monnetier, in Savoy, of Miss Catherine Winkworth, the translator of the poems comprised in the well-known volume called "Lyra Germanica," and the writer of the biographies of Amelia W. Sieveking and of Pastor Fliedner, the founder of the sisterhood of Protestant Deaconesses at Kaiserwerth.

The accounts received from Morocco are heartrending in the extreme, especially from the Southern portion of the empire. It is estimated that no less than 3,000,000 people are affected by a famine unprecedented in its severity, and likely to become intensified during the remaining part of this year and for the first three months of 1879—April next being the earliest period when the new crops could possibly be available.—*Globe*.

—*Christian*, July 11: Mr. Alexander writes us concerning the *fete* day and the Crystal Palace Bible-Stand at the Paris Exhibition:—The free distribution of portions of Holy Scriptures has greater scope than ever. Last Sunday was an extraordinarily busy day. For several days previously the various lines radiating from Paris to every part of France were blocked with country folk desirous of witnessing what had been promised as a most brilliant *fete*. Happily, we were not left alone, for the Lord raised up about twenty Christian workers, chiefly belonging to the Paris Young Men's Christian Association, who, stationed at the various entrances round the Exhibition, freely distributed books and tracts among the country people: 28,000 separate Gospels and 6000 floral Scripture leaflets were given away at the Kiosque and inside the Exhibition. With all my experience at the various Exhibitions, I never saw such a mass of people anxious to receive the Gospel. The rush round our windows was occasionally tremendous.

Thursday, August 8.

—The Str. *Venetia* with English Mails left Aden for Bombay yesterday at noon.

—900 have died of Cholera at Aurungabad, which is also prevailing at Jaulna.

—The French corresp ndent of an American paper, says: There are indications that a movement of the people for the desertion of the Romish Church has set in. This movement is well described, in few words, by Prof. Sabatier in a letter to the Journal de Geneve. I translate for your readers, the most significant passage. The writer is attached to the Reformed Church, and is one of the Faculty of the Theological School at Paris. He says:

It is not a movement of some choice minds moved, by prolonged reflexions, towards Protestantism. The movement has taken shape among the popular classes. All the missionary agents confess that they are unequal to the demand which it makes upon them.

In the departments of the Nievre, of the Yonne, of the Orne, entire communities have decided formally to hear the pastor or the evangelist. They take the theatre, the market-house, a concert saloon; and a preacher who formerly spoke in a back-shop to a dozen abashed Protestants, finds around him to-day from 600 to 1000 auditors.

At Guerot, the chief place in the department of the Creuse, M. Fisch reports that he has held in the theatre two meetings which were attended by nearly the whole population; and in the department itself, where twenty years ago there was not a Protestant, evangelical services are held in thirty-four communes.

The Professor adds: I do not know whether, as M. Pilatte has said, we are touching "a moment historic" in the religious destinies of France. But there are phenomena that deserve to be signalized.

M. Reveillaud, an eminent lawyer, educated a Romanist, but now a "free-thinker," has published a remarkable brochure, entitled "La Question Religieuse et la Solution Protestante," in which, on moral and political grounds, he urges the people to renounce the Romish Church and adopt the prin-

ciples of Protestantism. It is a forcible and persuasive discussion and is producing an effect. It has already reached a third edition.

"In order to encourage and guide the movement in view, M. Pilatte, editor of the Free Church, has proposed the establishment of a daily paper devoted to its interests, and has nominated M. Reveillaud as editor. Of the 200,000 francs required to accomplish this design, about 80,000 are already subscribed.

—Mr. P. R. Hunt, who was in charge of the Am. Mission Press in Madras for 30 years, and employed of late in a similar capacity in Pekin, died recently at the latter place.

—*Indian Chr. Herald*: "We do not know what object our daily contemporaries have in filling up their columns with the filthy details of Divorce or Adultery cases. It seems not enough for them to give full reports of those that may have a local interest; no, they must enlighten their readers with the details of every such case that takes place under the sun. Do they mean thereby to renovate or regenerate the world or make their readers purer and better than those whose examples they set before them? We are aware of a class of persons who would devour such stories of scandal with the greatest avidity possible, but in the interest of public morality we cannot but too strongly protest against their circulation. It is a pity that the *Mirror* which is never slow to raise its voice against vice and immorality, should be equally guilty in this matter with his daily brethren."

—*Deccan Herald*; "An attempt has been made in the House of Commons by Sir John Lubbock, to get scientific education introduced into the schools in England under the School Boards. Sir John Lubbock's motion was lost by a division of 68 to 37 votes; only 105 members felt so much interest in the subject, as to stop to vote for or against it. The House, such as it was, listened attentively to Sir John Lubbock's speech, but the general feeling seemed to be, that as many of the members of the House of Commons could not pass an examination in the subjects which Sir John Lubbock brought forward, they were much too difficult for the comprehensions of small boys in our board schools at home. Sir John Lubbock did not ask the House for anything that was abstruse, or beyond the power of a child's comprehension, but simply desired that they should be instructed in the simple every day phenomena of nature, such as the causes of day and night, heat and cold, summer and winter, the reason why the moon had phases, and not the other heavenly bodies; the differences between planets and stars, the causes of eclipses and tides, the composition and ordinary properties of air and water, and the characteristics of soils; explanation of the simple forces of nature, such as lever, pulley, wheel, screw and wedge; also the ordinary rules which regulate health, and knowledge of commoner objects. Sir John Lubbock only asked that this knowledge should be added to the knowledge of grammar, history, elementary geography, &c., for proficiency in which a prize of four shillings is already offered to each scholar. The list of "rudiments" which Sir John Lubbock gives, seems formidable to those who are ignorant of them, but those who know the simple laws at work to bring about the effects described, will feel how easy it would be for an intelligent teacher to communicate the requisite information to a thoughtful scholar. In our experience, we have found that parents must be able to explain these simple laws, if they would secure respect from their intelligent children. Children are very inquisitive and, if taught to think at all, they will ask questions which will test the parents' knowledge of the subjects gone over by Sir John Lubbock. In Scotland these simple elements of natural science have long been taught in McCulloch's Series of Lessons," "Course of Reading," and other school books. The *Court Circular* tells us that Sir John Lubbock's enumeration of his rudiments made the House shudder. We are sure none of the Scotch members shuddered, for they would all be able to answer the questions proposed by Sir John Lubbock, though our contemporary concludes that, not many of the members could pass an examination in half, or even a third, of those subjects which it is proposed to inflict upon children."

The subject mentioned would interest children far more than the pedantic grammars so generally used. We can scarcely believe that Honorable Members would be staggered by this list of studies.

Friday, August 9.

—*Times of India*: "We are glad to learn from a telegram received by the Municipal Commissioner that the water tower at Toolsee was successfully closed yesterday afternoon, and that the flow of water through the tunnel had entirely ceased.

—The fall of rain up to yesterday in the Fort, was 84 inches.

—Mr. G. A. Barnett, Agent for the G. I. P. R. Company, proceeds to Europe by to-day's mail steamer. Mr. Wilson Bell will act as *locum tenens* during Mr. Barnett's absence.

—Deaths last week, 579.

Miscellany.

—Ch. Missionary Society; Rev. R. Carss, Robert Money Institution:

In some instances, when lads first join the school, they regard the Bible with aversion and contempt, and ourselves with suspicion, but in a short time these feelings vanish, and are replaced by a certain amount of respect for our religion and affection for ourselves. A lad told me, some time ago, that when he first joined the school he was told by his parents never, on any account, to be alone with me. They told him that I would not only baptize him by force, but also put a piece of beef into his mouth so that he might lose caste for ever. He told me that for a long time he regarded all my kind words as merely feigned, in order that I might effect his ruin. That lad has left the school for some time, but continues to be one of my most frequent visitors.

Sharanpoor; Rev. C. F. Schwarz:

One of the baptized adults is Kashiram, the aged Gosavi (religious teacher), who was mentioned as an inquirer in last year's Report. He is a very consistent man, and exercises an influence for good in our community. Another of the four adults is Koovarbai, a Parsee lady. She had been under instruction in Bombay for some time with the Rev. Appaji Bapuji, who afterwards requested me to receive her here. First my daughter had a course of instruction in reading with her, and afterwards, I prepared her for baptism. She is a well-informed woman of 25 years, and a widow. Having been accommodated in the Girls' school, she at once, of her own accord, gave her attention to the girls, and after her baptism we could do no better than to make her the Matron of the school, which place has remained vacant for nearly two years for want of a suitable person. She is the first Parsee female who has ever been baptized in the Presidency, if not the only one anywhere.

Malegaum; Rev. F. G. Macartney:

I am persuaded that many would become Christians if only that social terrorism could be removed which, as a writer well remarks, "neither confers on its victim the dignity of martyrdom, nor does it call out the stronger or manlier qualities of human nature," but which nevertheless remains a barrier to the progress of Christianity against which no power on earth has yet been able to devise a remedy. It is probable that in many cases our visit to the town or village merely supplies a theme for an evening's conversation, and there the matter ends. The remark of a respectable Hindu, in a good-sized village where we had been preaching one morning, well illustrates this. He said, "Your message is a good one. You preach, and our people willingly listen; but they don't *think*; they are like to a person attempting to carry water on his head in a vessel with a hole at the bottom; it all runs away and is lost." This witness is true, and unless God's Spirit touches their hearts, it is impossible to get them to think upon spiritual subjects, or see them in a light different to that which they now see, or their ancestors before saw them in.

Kurrachee; Rev. Mr. Sheldon:

One of the catechists, a converted Brahman, in addition to his work in the bazar, where he is a successful preacher, has occasionally been invited to discuss the claims of our Christian faith in large Hindu assemblies, and reports well of the manner in which he had been received. Another, a converted Muhammadan, has found admission into the homes of the upper class of his former co-religionists, where he has been able quietly to introduce the subject of religion and state his own convictions, a great point with him, which led to his own conversion. This is a new feature in our work which we hail with thankfulness. Another of our agents, a converted Afghan, has been most useful in attracting strangers, especially his fellow-countrymen, who in the cold season visit Kurrachee with their Káfilas, in considerable numbers. He sits in a small room, a sort of *Zaiyát*, near a public thoroughfare, and almost every evening may be seen in earnest conversation with one or more visitors.

—The *Madras Chr. M. Record* for August has some remarks upon the large number of Natives (19,300) who have placed themselves under instruction in the S. P. G. mission in Tinnevelly, as contrasted with the returns of the C. M. S. mission in the same field:

"We believe that famine was more severe in one part of the S. P. G. district (the Ottapidaram taluq), than elsewhere in Tinnevelly; and that, partly in consequence of this, far larger sums were placed at the disposal of S. P. G. agents for famine relief, than those which were received for this purpose by the agents of the C. M. S.

"Another reason, in the opinion of some, is the fact that the S. P. G. has four or five European Missionaries in charge of districts, to whom new comers can apply for Christian teachers, while the C. M. S. has intentionally withdrawn nearly all its European Missionaries from district work *i.e.*, from the charge of congregations, and has handed over the different districts to the care of Native Pastors working in connection with Church Councils, all of which, with one exception, are under the general supervision of Bishop Sargent. It is well known that when a body of villagers resolve to give up heathenism and unite themselves to the Christian Church, they greatly prefer, as a rule, to connect themselves with some *European* Missionary, settled in their neighbourhood, to whom any native teacher placed over them would be responsible. We believe that our Society is right in resolving that the 30,000 baptized Christians and the 10,000 unbaptized adherents in the C. M. S. districts of Tinnevelly shall be left as much as possible to the care of Natives Pastors and Church Councils; and that these shall constantly be urged to the great duty of evangelizing their heathen fellow-countrymen. We consider such a course of procedure almost indispensable, if we would not see the Native Church of Tinnevelly grow up a weak parasite deriving all its life from a foreign tree, instead of a thriving plant thrusting its roots deep down into the parent soil. But at the same time we are willing to admit that the course adopted by our Society may for a time at least have the effect in some ways of checking the growth of the Church in numbers. There is no doubt that Missionaries settled down in charge of congregations already formed, and superintending pastoral work are the best agency for attracting bodies of heathen villagers, who wish to be instructed in Christianity.

"Another reason no doubt may be some difference in the mode in which famine relief has been dispensed by the agents of the two Societies, and also the respective objects which the two Societies have specially kept in view. The special object of the S. P. G. has, perhaps up to the present, been to extend her borders. The special object of the C. M. S. has of late years been to strengthen and consolidate as far as possible the Native Church. Hence during the recent trying times Bishop Sargent and those connected with him have been doubly cautious to abstain from offering any apparent inducements to draw over bodies of enquirers, who might in the end prove a source of weakness rather than of strength to the infant Church. In reference to the way in which the relief has been administered by Bishop Sargent, we quote the following extract from one of his letters to the Secretary of the C. M. S.

"'The money I first sent to the Native Pastors for distribution (5,000 Rupees) was from the Madras Central Committee Fund. My instructions were that no distinction was to be made as to caste and religion. They strictly adhered to this requirement. I sent 400 Rupees to Rev. Father Bottari, (a Roman Catholic Missionary) to distribute among his people; and in the same way I sent 200 Rupees to the headmen in Cayalpatam, a large Muhammadan village, for distribution among poor Muhammadans. Had there been any dependable Hindu gentleman, who would have given himself the trouble to act faithfully on behalf of the Hindus, I would have given him a portion to deal out among the heathen. But as such a person was not available, I had to distribute the money myself. But every care was taken that people should not consider this any inducement to make them Christians...When afterwards I sent the Native Pastors money from the C. M. S., the sum was such that it did not meet the requirements of those who were already Christians, and many were disappointed. Every Rupee was paid by me for an object already specified. The individual was named, his age, the number of persons dependent on him, the losses he had sustained, &c. To make sure that my instructions were carried out, I employed an Agent to go to several places that had been aided, and verify the returns sent to me."

One important village sent me a deputation to Palamcottah some three months ago, saying they wished to be Christians. I replied then, as I did in several other cases, "The famine relief fund will cease with the end of February. If you have the same mind then that you have now, I shall be glad to receive you. In the meanwhile you can invite Christians to come and see you, and you can go to neighbouring villages and worship with the Christians there."

—In the same, the Rev. F. W. N. Alexander gives an account of the last hours of the Rev. W. Ellington, C. M. S. missionary at Bezovara. He had returned from the distracts ill with fever. We make the following extract:

"In the afternoon he asked me to correct some proof sheets of the Prayer Book. I went and did it, and by that time it was quite dark and getting cool. I asked him to come with me to the front verandah, and we sat there talking, and had tea and prayers together. Then only I got anxious, for he said—"For

fear any thing should happen, it is well for you to know that my money and private vouchers are in the tin box on the table; and the money collected for Bushanam's memorial is in the drawer at Raghapur." I said, "Do not trouble about these things now." He replied "Ah, I am not afraid." We then talked about other things, but not much, for he could not bear it. About 8 o'clock he proposed to retire and have the powder and hot bath ordered for him, and to go to bed. He walked into the bed-room having hold of my arm, but not leaning on it. I helped him with the hot bath, gave him his powder, and said I hoped he would be better in the morning. He then drew my hand to his lips, kissed it, and said some kind things to me; and then alluding to his forebodings, he remarked—"Do not think this is a thing of the feelings, but of sound sense." I lay down on a cot just outside his door, and I went twice to see him. He was apparently asleep. About midnight I saw him get up and come to the door. He said to me quite sanely—"Are you not asleep yet?" I persuaded him to lie down again. Soon after I fell asleep, and woke shortly after to find him out in the verandah. I pressed him to return to bed, but he said "No, it is like fire." We put him sitting in a chair, and sent for the Apothecary. Mustard poultices were put on; but his breathing became very bad, and about 2 o'clock (on Thursday morning June 13) he entered into rest."

C

Selections.

YOUR PLAN OF LIFE.

"WHAT is life for, taken as a whole?" is a question which, though of the highest moment to every individual, is, in the opinion of John Foster, never entertained by a large class of persons. Is that great essayist right? Is it a fact that any considerable number of men and women are drifting towards their final destiny with no clear conception of the purpose for which the great gift of life was entrusted to their keeping? To a reflective mind such transparent folly seems at first sight impossible. Nevertheless, when one looks closely into society and notes the absorption of many in the pursuit of gain and pleasure, sees how these ends are sought, as the huntsman seeks the fox, with wild impetuosity, with all the might of mind and body, one reluctantly accepts the statement of the essayist as an ugly truth. Doubtless there are many living persons who have never paused amidst the hurlyburly of business and the excitements of their amusements to ask, "What is life for, taken as a whole?"

The reader, we are sure, does not belong to that unreflective class of minds. The fact that he is reading these words proves that he has entertained, and does still entertain, that grave question. It may be assumed that he knows the true purpose of his existence is not to eat, to drink, to sleep, to develop and indulge his animal nature, to sport and play, to work, to acquire property, or to grasp the "bubble reputation." All these things, he is aware, "perish in the using," or must be left at the door of death. Conscious of his immortality, he knows there must be something attainable that he can carry with him into the infinite, and that the great purpose of life can be nothing less than the possession of that imperishable treasure.

Concerning the nature of that one transportable property, there can be but one opinion. It is character—*what* we are; the moral texture of our spirit; what we love: the affection which governs us, the motives that guide us, the supreme object at which we aim. The selfishness which lords over the soul and refuses the throne of the heart to the Lord of all, or the love which delights in complete subjection to the rule of heaven—these are qualities which, having stained or whitened the soul and determined its character, must go with it into the unknown future. *What* a man is on his death-bed he must remain when disembodied. Transition may alter the circumstances of being, but it can work no change of moral quality. Character good or bad, therefore, is that sole possession which a human being carries with him when, for the first and last time, he crosses the river of death.

What, then, is more clear than that the true end and purpose of existence is the attainment of right character? Life, taken as a whole, is given for this grand end. It is the soul's opportunity for sloughing off every element of evil, and for gaining the image of the perfect One—for becoming "perfect even as your Father which is in heaven is perfect."

This point conceded, it follows that every life should be regulated by a clearly-defined plan which comprehends the cultivation of right character as its chief end. Not that one's plan of life should be exclusively religious; because there are relations to the earthly, the human, the secular, which one must sustain, and to which one must devote a very large proportion of time, thought and action. All these things must, therefore, be included in one's plan of life, but they must be placed in their proper relation of subordination to the grand end of gaining that godlike character which is the indispensable condition of fellowship with the Divine, and of final companionship with purified souls. In point of fact, they must be contemplated not as either evils or ends in life, but as means of maturing, strengthening, and developing that exalted character which is the thing to be chiefly sought.

It is a harmful mistake to look upon one's secular employments as incidents having no direct and influential connection with the higher ends of life. Such a view leads one to think of his business and amusements as things outside the limits of moral and religious obligations. It is the fruitful mother of commercial delinquencies, frauds, and false representations; and of injurious self-indulgences in hours of relaxation. Its current adage is, "Business is business; amusement is amusement; religion is religon." False, fallacious aphorism! Implying that one may be a saint in church and a sinner in the counting-room; that moral obligation is not perpetual, but remittent; and that religious principles are applicable to only a part of one's nature and actions. Whereas, the transparent truth is, that religion and morality touch, arraign, and judge every act of life. They say authoritatively to every man, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Hence, while one's plan of life should have for its grand aim and end the attainment of the Christian character which is the condition of personal felicity both here and hereafter, it should include all secular things and relations, subordinating them in every respect to that ruling purpose. Whatever threatens to thwart that purpose, either by its intrinsically evil nature or by its tendency to stimulate covetousness, impure desire, worldliness, or any other form of selfishness, should be excluded from it. To be the ideal man of Holy Scripture should be the ruling passion touching, regulating, controlling every thought, word and deed, just as the purpose of the commander of one of our great Atlantic steamers to carry his vessel, with her precious freight of human lives and costly merchandise, into her destined port, rules every arrangement on board his vessel. As every man there feels the force of that absorbing purpose, and every regulation, both in cabin and forecastle, silently proclaims it, so should the ruling passion of the Christian man color all his schemes, and demonstrate both to himself and to others that, like the resolute Paul, he makes it the "one thing" of his daily life "to press toward the mark of his high calling," to "be perfect even as his Father which is in heaven is perfect."

Such a plan of life glorifies, ennobles, enlivens existence. Heartily entered upon, pursued with all the soul's might, it dignifies every secular employment, fires every latent energy, prevents *ennui*, and makes life a pure, perennial delight. It makes even trials and temptations sources of strength and enjoyment. It transforms the workshop or counting-room into a moral gymnasium wherein principles are both tested and toughened by contact with evil solicitation and corrupt example, and from which the Christian combatant retires daily with the delightful consciousness of victories won over the weaknesses of his nature, and of positive advances made toward that perfection in virtue, which is the sole end of his divine ambition.

To be without such a plan of life, is to be a rudderless ship driving uncertainly upon rude seas, and drifting towards destruction; or as a wanderer astray upon a vast prairie, with no compass to direct his weary feet, no city in sight, no rational hope of escape from starvation and death. Surely, the doom of an aimless life is endless despair!—(*Zion's Herald.*)

THE SPIRIT OF WAR INCOMPATIBLE WITH THE SPIRIT OF CHRIST. *

BY THE REV. JOHN PAGE HOPPS.

"To guide our feet into the way of peace."—Luke i. 79.

The whole of the Christian world professes that these words were spoken of our Lord Jesus Christ. It was He, most Christians say, who was heralded with the glorious cry of angels, "Peace on earth, good will towards men;" it was He who was "to give light to them that sit in darkness and in the shadow of death;" it was He who was "to guide our feet into the way of peace." Alas! what a frightful commentary on this has been the history of Christian nations—aye, even the history of Christian churches! The past 1,800 years in Christendom have probably been more fruitful of bloodshed, cruelty, and strife than any 1,800 years that went before. I need not catalogue the ghastly wars the followers of the Prince of Peace have been engaged in, nor need I tell how churches seem to have led our feet into anything but the way of peace. The gigantic horror is there in the History of Europe—hideous, abominable, bewildering, an awful witness against us. And at this very moment it would seem as though the Son of God would be "crucified afresh," and His principles be put to an open shame; and where are they in the high places of the land who stand up to speak in the name of Him whom all profess to own as Lord and Master—nay, whom most believe in as their *God*?

What will they say of us a hundred years hence, when a higher stage of civilization may be reached? What will they say of us? That the greatest Christian Government of Europe, at an awful crisis in European history, proposed to go into Conference with other Governments, on the avowed understanding that its strength in that Conference should be proportioned to the quantity of money and war material at its disposal! What will they say of us? That with the hellish lesson fresh before our eyes of what war really means, we could do nothing better than flourish our arms in the face of the world, and aggravate and irritate, and excite and alarm, where everything human and divine called upon us to soothe and pacify and heal! What will they say of us? That when Europe needed all her wisdom, and piety, and humanity, and self-denial, we spent all our energies in arming ironclads, and making powder, and voting money for purposes of war—and calling to our councils in hot haste, not the coolest men from the judicial bench, not the wisest and saintliest men from the church, but the men of war! We are too near it all to see it all; we are too used to it to comprehend it all; we are too liable to vibrate with the passion of the hour to measure it all; but I predict that a day will come when the crimes, the follies, and the infidelities of these days will be the wonder and the shame of all men.

The root of all our misery in the matter is the amazing folly of imagining that brute force gives real influence, and that war may be a real force for good. I am sorry and amazed to see that one of our own ministers has lately taught this. He talked about war "in defence of our national dignity," and said that as war was a recognised institution in Christendom, we must therefore have "the might with which to make others respect our right." I do not wonder that one who believed this took for his text that verse in the Psalms "Blessed be Jehovah my strength, who teacheth my hands to war and my fingers to fight." That saying only showed how badly men have comprehended the character of God, and how little they now understand the real meaning of the savage tendencies in man that ally him to the brutes. But the Lord Jesus has taught us better things. He found His strength in unyielding. "I, if I be lifted up," He cried, "will draw all men unto me." And He *has* done it, and by that uplifting too. For that Cross of suffering has been the sublimest throne the earth ever bore upon its breast; and the word of His dying agony has been more influential than the word of command or the cry of victory of the greatest conqueror the world has ever known. Others have founded empires on material conquest and the accumulating of wealth and power, but He has won a deathless empire over the hearts of men by the force of pity, pathos, and love. Only one thing more is wanted—that we shall comprehend His ideas and make them dominant in shaping the policies of the world.

Lord Beaconsfield, twenty years ago, summoned us to a course which I would to God he were now inclined to be faithful to. "Let us terminate," he said, "let us terminate this disastrous system of wild expenditure by mutually agreeing (with no hypocrisy, but in a manner and under circumstances which admit of no doubt, by the reduction of armaments,) that peace is really our policy." It was a ghastly suggestion "without hypocrisy;" for indeed one can hardly believe men are sincere when, with words of peace on their lips, they seem to devote all their skill and time to making preparation only for war.

What a commentary on these old words of his chief did the Chancellor of the Exchequer give us when he said that he wished to go into the Conference "armed with the strength of a united nation," meaning by that the strength of money, and powder, and shot! He is a cultured English gentleman; but who does not see the innate barbarism of this? The measure of the strength of a man, or of a nation, in Conference is the measure of the good-sense or good-will possessed. Good-sense and good-will appeal to good-sense and good-will; powder and shot appeal to powder and

* Preached at Leicester.

shot. There are two sides to human nature, and we can appeal to either, and we shall get a corresponding result. The appeal to good-sense or good-will distinctly touches certain chords in the person being dealt with: the attitude of defiance, or force, as assuredly touches chords the very opposite of these. If we want peace and the doing of justice, and the working out of things that pertain to good-sense and good-will, we must appeal to that side of human nature which lies farthest away from the tiger, the brilla, or the dog.

One of our best statesmen, Earl Russell, who perhaps knew as much as any living man of the inner movements of the politics of modern Europe, once said—"On looking at all the wars which have been carried on during the last century, and examining into the causes of them, I do not see one of these wars in which, if there had been proper temper between the parties, the questions in dispute might not have been settled without recourse to arms." The present crisis is a living and impressive commentary on that. Here, under our very eyes, we see the ill-humours, the tempers, the offended vanities, the animal propensities, being, bit by bit, called forth and excited, which may end in the bloodiest and at the same time the silliest of modern wars. Who can doubt but that a dozen high-minded, wise, and Christian men might settle all that is in dispute, if they could only be armed with charity and the love of peace, as well as with full powers—if they were plenipotentiaries of Christ as well as of their respective Governments? Let them go into Conference, but let them take the spirit, the example, and the teachings of their professed Lord with them; then will He guide their feet into the way of peace. "You have all the world to choose from," said John Bright once; "you have all your great judges and great jurists, your excellent men of every class in every country; and from these, every nation, having such an arrangement as this, might choose the men of foremost mark in the world, who for intellect and for moral qualities, are unsurpassed; and who would stake their whole character with their countrymen, and with all posterity, that they give a just decision on the matter referred to them."

What we have most reason to fear,—what I believe is at the root of nine-tenths of this rise of the war fever—is the existence of so strong a military class in this country. In the House of Commons about a third of its members are directly interested in war as a profession; and we know what vast sums of money, what coveted rewards, what titles, what honours, what influences are connected with this ghastly trade. It was significant that at the late war meeting in Hyde Park the chairman and speakers were mainly military men, and that these led the attack upon the assembly met in favour of peace.

I cannot but join, then, in the cry of one who lately spoke in this town:—"O God, scatter thou the men that delight in war! Is there no hope for deliverance? Must the sword devour for ever? Must the nations of Christendom continue to groan under the terrible war system which is embarrassing their finances, grinding their people to the dust by taxation and compulsory military service, training their youth up in schools of profligacy and vice, and keeping them in a state of mutual terror, and hatred, and jealousy, and irritation? Is there no hope? Yes; I think there is hope in the march of Christian civilization; in the growth of constitutional government; in the gradual enlightenment of the people; in the steadfast efforts of a few enthusiasts who do not cease, in the face of a cynical and sceptical public, to press upon Governments and nations a better way of settling international disputes than by the wholesale mutual murder of war. And oh! how much of hope there would be if the Christian Church were to waken out of its apathy and rise to a sense of the high mission which may become hers as the peacemaker of the world. As it is, it is difficult to get a hearing for the voice of peace. Men resent it almost as an affront. The war power has grown in Christendom to such gigantic stature, and assumes airs so insolent and domineering, and speaks in tones so loudly arrogant, that the Gospel is gagged or overpowered by its presence, where, indeed, it is not directly pressed into its service."

"I have been led to speak of these things to-day, because we stand once more face to face with the pleading memorials of our Redeemer's fidelity and self-sacrifice. And, O, how this sacrament shames the spirit that seems to rule the hour! That cup is a witness against us; that broken bread is a silent rebuker of our cruel reversal of all that the Lord Jesus ever said or did. He shed His own blood for us, but we shed one another's blood. His body was broken for others, but we seek to gain our end by breaking he bodies of others. He showed the way to self-denial and how to conquer *so*; but we stand on our dignity, take swift offence, and seem to know no way but the way of self-assertion.

O Spirit of the living Lord Jesus! when shall we be led by Thee into the way of peace? Thou hast won the homage of our lips; take now Thy rightful heritage, and possess our hearts! Come, O King of all the earth, scarred and stained as it is with the marks of our calamities and crimes, and lead our wayward footsteps right! By Thine own self-sacrificing life, by Thy youth eclipsed in the night of Gethsemane and Calvary, by Thy Cross of suffering, and by this sacramental cup telling of Thy way to kingly power, help us at last to understand Thee and follow Thee. Help us to cease our hot pursuit of the kingdom of self, and power, and pride; and to strive as well as pray that Thy Father's kingdom may come, and His will be done on earth as it is done in heaven. Come from Thy bright world of peace where the great Sabbath has begun,—O Lord Jesus, our Redeemer!—Come with Thy ministering angels, the spirits of just men made perfect, and calm the passions of the hour, and say to these stormful waters, "Peace, be still."—(*Herald of Peace.*).

EUROPEAN TURKEY MISSION.

Mr. Clarke, of Samokov, who has before, in 1876 and 1877, given so much time and strength to efforts for the relief of the plundered and starving Bulgarians and others, has been of late again occupied with like labors among the perishing victims of the war. A letter of some length has been received from him, written at various times and places, the first date being "Turnovo, on the Rail-road, March 27," in which he makes some report of what he has seen and learned, and gives impressions in regard to prospects for the future in Bulgaria, as to religious liberty and opportunity for Christian effort. Omitting here the terrible details presented of massacres and sufferings in specified places, it may be well to give some of his general statements:—

SUFFERINGS OF BULGARIANS.

"Between February 13 and March 8, I again visited the places where most of my relief work was done in November and December [1877], also Samokov and Kuzanluk. Instead of giving a journal of the tour, I will gather together sundry items.

1. "The sufferings of the Bulgarians, especially during the past two years, have not been overestimated. We have from the first known that there was such suffering, but the difficulty of getting reliable information has prevented much reference to it. No passing traveler can realize, no pen describe, the horrors of the recent massacres. The cruelties perpetrated in Batak, by an unrestrained horde of ruthless freebooters, in connection with the slaughter of over 500 men, 250 women, 225 boys, and 700 girls, and the burning of every house (517 in all), seemed too appalling to be believed, but they have been exceeded during the past year. Regarding the Bulgarians as the cause of the Russian invasion, vengeance has been meted out to them as if every individual was personally and actively engaged in rebellion. 'The Russians may be able to take the garden, but they will find it without trees,' has seemed to be the principle on which the dominant Turkish party has acted. A Turk in a coffee-shop in Tartar Pazardjik, said: 'Can a sheep live with a swine.' The military governor of Adrianople told me last November: 'We do not wish to destroy the Bulgarians; we wish them for artizans, husbandmen, and servants.' That this subject, inferior race should be on an equality, should be rulers, should bring upon them the hostile armies of their old enemies, and cause the slaughter of so many of their people in the war, has aroused the rage of the masses of the Turks. The desire for plunder and the gratification of lust, hav been still greater inducements. Nearly all government officials have urged on, or at least encouraged, brutality and destruction.

"I give sketches of places I have seen and known for years. In the Eski Zagra district, an area of some forty miles long by twenty-five miles wide, reaching from the Maritza to the Balkans, was almost completely destroyed. For months it was not possible for a Bulgarian to be safe in that region. I saw bands of soldiers hunting up fugitives, and dead bodies of Bulgarians lying unburied by the roadside."

SUFFERINGS OF THE TURKS.

2. "Few can believe how much the Turkish populations have suffered. The Bulgarians do not claim to have acted according to Christian principles in taking vengeance on the Turks. Had the Turks remained at their homes, the Russians would have protected them so far as possible. This is the report brought us by the Turks themselves from the first to the present time. Perhaps one in a hundred, or more, of all those who had been engaged in the massacres, would have fallen secretly or openly by Bulgarian avengers. The rest would have been protected and would have lived in quiet. But the first atrocities of the Bulgarians, and fear of well deserved vengeance on the part of many, has caused a general stampede before the advancing Russian armies. So far as I can judge, not more than one fiftieth of the Turks remained. Some hundreds, perhaps thousands, were overtaken and quietly sent back to their homes by the Russians, yet whole wards of Philippopolis, and whole villages elsewhere, are entirely deserted. I have passed from house to house, through the little 'neighbor-doors' which connect almost all adjacent dwellings, and everywhere were evidences of a hasty flight. Now the dwellings are being torn down for firewood, which, in the lack of cattle, has become very dear. Occasionally Turks are now secretly killed by Bulgarians, but the Russian authorities are severe against all convicted offenders."

THE FUTURE?

3. "What is to be the future of this country? It seems certain that a considerable degree of freedom will be given to Bulgaria, whatever shall be its limits. I feel much confidence that the Bulgarians will show themselves capable of taking a fair position from the first. *Education* has done much to prepare the people for self-government. The vice-governor of this place, a Bulgarian, who has spent many years in Russia, expressed to me much surprise at the fact he found so generally true here, that in all the larger places, and many small ones, a large proportion of the people could read and write well, while many had a good education.

"*The Bible* has, it seems to me, done more than education. All educated persons are not trustworthy or trusted, but the followers of Evangelical truth here have mostly proved themselves true men. In Tartar Pazardjik and Yamboul, and in smaller places, Protestants have had a leading influence. In this city they are few in number, but they have influence. There is much of good salt of truth permeating thinkers all through the country. The 'Zornitza' [the mission Bulgarian paper] is valued chiefly for its moral and Christian influence. In capability, in self-dependence, the nation has developed wonderfully in the last twenty years. There will, of course, be much evil, but the people are apt learners, and they have some true men who will be good leaders, seeking unselfishly the real good of the nation."

RELIGIOUS LIBERTY?

4. "What are the probabilities as to the circulation of Christian truth? When all was conjecture, there was much doubt whether freedom of conscience would be allowed. But thus far the evidence that all creeds will be free has been on the positive side. I have had business with the highest Russian officials in Adrianople, Philippopolis, Samokov, Kuzanlik, Carlovo, Yamboul, and Tartar Pazardjik, in connection with relief work, and in the latter place, to obtain certificates to enable two Protestant workers to labor in Panagureshte and Tsarovo, 'for the spiritual good of Protestants in these places,' and though my passport, shown everywhere, describes me as an American missionary, there has never seemed to be any hesitation in granting all I wished. As an American there has usually been a special cordiality shown me. Protestants, without exception, speak in the same way of their intercourse with Russian officials. In Yamboul the teacher was told by a Lutheran officer that he formerly had suffered much in the army on account of his faith, but in the last few years there had been perfect freedom. His fellow soldiers had beaten him to make him conform to the forms of their church, but as soon as he was able to report the case to a superior officer, the aggressors were imprisoned for months. 'Go on,' said he, 'to follow the gospel. The Russians have not come to meddle with religion but to free the Bulgarians.' In the same place the rain drove us into an unoccupied shop. Five Russian soldiers came in, and from conversation with them, I learned that four of the five had the Russian Testament.

"I saw a servant of the Russian commander at Tartar Pazardjik give a Russian Testament to a Bulgarian boy. When asked if he had another to sell, he answered, 'I have another, but I wish it for myself.'

"I am glad that I have had so much opportunity to see Russians in various circumstances. My share in relief work is somewhat known among them, and may have some influence, but I have strong hope that religious freedom will be granted to all. Whatever may be the aim of men, the power of the Highest controls all hearts, and it seems to me our duty is to press on earnestly in preaching the Gospel of Jesus Christ."—(*Miss. Herald.*)

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TEMPERANCE COLUMN.

THE MAINE LAW IN MAINE,

EDITOR WITNESS—*Dear Sir*: The distress of our anti-temperance friends over the "lamentable failure" of the Maine law is pitiful to behold. It is a shame, they think, that it should be continued upon the Statute-book, when it is so evident (to them) that its results are bad. Their complaints against the law run all up and down through the scale of fault finding, and they insist that the temperance men are not honest and true, because they maintain that the law has been from the first, and now is, a wonderful benefit and blessing to the State and people. It is not a little curious, if our rum friends are right, that there is not in Maine a temperance man, and woman who will not affirm that the Maine law is a great success, while complaint of its "failure" come only from the friends of rumshops and "License."

The Boston *Sunday Herald* recently had a long letter from a correspondent containing a gloomy account of the numerous tricks and wiles resorted to in Maine by the thirsty ones, by which they endeavor to evade the law, and introduce as much liquor into the State as was ever sold there in the good old rum times. According to the writer the rumsellers order from Boston kegs, demijohns, or other packages of liquor, packed in flour-barrels or sugar-barrels or dry goods boxes, so as to escape the vigilance of the officers of the law. He admits that these tricks will no longer avail, because the officers have found out all about them. So now the rumsellers have their "goods" marked in the names of repectable citizens who are well known not to be rumsellers, and he says this device works admirably, because the officers allow such packages to pass unchallenged.

The writer is correct as to this "dodge," but not as to the results. The officers seize all the same, packages directed to respectable men, who are not rumsellers, on the sly. And if the liquors really belong to such persons, they come forward and claim them, when they are given up to them. But the writer insists that as much liquor is sold in Maine under these difficlties as ever there was when the traffic was free to any one who chose to engage in it. It these people are really of that opinion, why do they oppose and denounce so bitterly the law of prohibition? And why does "the trade" tremble at the thought of its adoption throughout the country.

The Portland *Advertiser* of the 22d inst, has this paragraph: "Count Guipenberg is a very polite personage. During a recent visit of Attoroney-General Emery to the Cimbria" (the Russian ship in South West Harbor, Maine,) "the Count said.

"'We are very much pleased indeed with the workings of your Maine law. We never saw nor heard of anything so wonderful. Why, we send our men on shore with the utmost freedom, and they are orderly and well-behaved; they make friends with the natives and come back to us at night all right. We are glad to have them go on shore, for the exercise and recreation they obtain there are very much to their advantage. Now, if liquor were sold we should be obliged to keep them on board all the time, otherwise they would become intoxicated, get into trouble among themselves and with the inhabitants, destroy property, insult your people, and make them all their enemies. O, I assure you, we are very much pleased with your Maine law.'"

I think all fair-minded men will concede that this independent testimony to the practical, actual working of the policy of prohibition, will outweigh the affirmations of a regiment of runners for Boston and New York liquor-sellers, who come here and propose to the Patricks, the Mac's this and the Dennises that, to send them liquors, "Payment in advance," so packed as to "elude observation," and escape the sharp eyes of the officers who are always on the watch Payment in advance, because no liquor bill can be collected in Maine, even if the "goods" should not be seized and destroyed. NEAL DOW.

TELEGRAPHIC NEWS.

Vienna, August 1st: The Austrians have arrived as far as Banjaluka in Bosnia, and a division of the Austrian army entered Herzogovina to-day.

London, 2nd: Mr. Marvin, the writer who revealed the text of the Anglo-Russian agreement to the *Globe* newspaper and is now on his trial for the same, asserts that another Secret Treaty was signed by the Government on the 31st May.—Sir Stafford Northcote in the Commons, replying to a question as to there being any truth in Marvin's assertion, gave an evasive answer.—The debate on Lord Hartington's motion was resumed in the Commons last night, when Mr. Lowe made a speech in which he expressed his bitter disapproval of the policy of the Government, and said that the Royal prerogative must be modified.—Lord John Manners replied in defence of the Government.—Mr. Laing gave it as his opinion that the much talked of Russian attack on India was all visionary.—The debate was adjourned until the 2nd instant.

3rd: In the House of Commons last night, the Debate on Lord Hartington's motion was resumed. Numerous members addressed the House, including Lord Elcho and Messrs. Forster, Roebuck, and Harcourt, but they simply reiterated the arguments brought forward by former speakers.—Sir Stafford Northcote, in defending the policy of the Government, said that the Anglo-Turkish convention was signed in furtherance of British interests, and that it was our duty to maintain Turkey strong. He was confident we should succeed without the rivalry of the other Powers in defending British interests in Asia. He denied the existence of any secret Treaty.—The motion was eventually rejected by 338 against 195 votes.—Mr. Arthur Wilson has been appointed Judge of the High Court of Calcutta, vice Markby.—Consols 95.

4th: Lord Beaconsfield and Lord Salisbury were yesterday presented with the freedom of the City of London at Guildhall by the Lord Mayor. A banquet was given at the Mansion House in their honor afterwards, when Lord Beaconsfield made a speech in which he said he believed the present peace would be a durable one, as the war party in Russia had received a check. His Lordship added, that the relations of England with Russia, France, and the other great Powers were, at present of a most friendly nature.—The Russian Army in European Turkey has now commenced making a move homewards.—The Begs of the different districts in Bosnia and the Mahomedan population have welcomed the advent of the Austrians in the country heartily.—The supplementary Naval Estimates amount to £680,000.

Berlin, 4th: The elections for the German Parliament have resulted in the return of about 113 Conservatives, 165 Liberals, and 100 Ultramontanes.

Constantinople, 4th: The Russians have summoned the insurgents in the Rhodope Mountains to evacuate Eastern Roumelia in ten days, otherwise they will be attacked. The insurgents have resolved to resist.

London, 5th: The ratifications of the Berlin Treaty of Peace have been exchanged.

Vienna, 5th: A portion of the Turkish troops stationed at Moster, together with the population of the place, having refused compliance with the Austrian occupation, have revolted against the Turks and massacred the Governor and the Turkish authorities.—A squadron of Austrian Cavalry which was reconnoitring near Zepee was attacked by the insurgents and lost seventy in killed.

London, 6th: In the House of Commons last night, Mr. Cave, replying to Sir George Campbell, said, it was not contemplated to interfere in order to remedy the rate of Indian Exchange. He deprecated a bi-metallic standard.—In the Lords, Lord Northbrook presented the petition from the inhabitants of Calcutta praying for vigorous retrenchments in expenditure in India, whereby the Licence Tax lately levied might be found unnecessary.—Lord Cranbrook, Secretary of State for India, in reply to a question said, it had been decided to appoint a commission to fix provisionally the capitation grant to the Indian Army. A material reduction of expenditure on the Indian Army, he said, was impossible, but strict economy in Public Works was necessary.—The rising of the river Nile is this year most satisfactory.—The *Times* of to-day approves of the Indian Government reducing the Salt Tax in preference to repealing the new taxes levied in India lately which have been condemned by Lord Northbrook.—Lord Northbrook last night admitted that a reduction in the expenditure on the Indian Army was impossible.—The Under-Secretary of State for Foreign Affairs, in reply to a question said, that the British Ambassador at St. Petersburg was making enquiries as to the truth of the statement that a Russian expeditionary force is marching against Balkh.—It is settled that the Indian reliefs shall commence on the 26th September with the sailing of the Jumna. The Crocodile will leave Portsmouth on 6th October.—In the House of Commons this evening, Sir Stafford Northcote made his financial statement, announcing a deficit of £4,250,000, which he proposes to cover by Exchequer Bills extending over a period of three years.

Vienna, 6th: The Porte is suspected of fomenting the agitation against the occupation of Bosnia and Herzegovina by the Austrians, and the Austro-Hungarian Government has requested the Porte to furnish an explanation of its attitude.—The elections for the Austro-Hungarian Chamber of Deputies have resulted in placing the Governmental party in the minority. The President of the Hungarian Council of Ministers has been unseated.—The Austrians have occupied Moster without opposition.

Berlin, 6th: The negotiations which have been going on for some time past between Germany and the Vatican have resulted in a favourable issue, Germany having agreed to reinstate the banished Catholic Clergy in Prussia and grant amnesty for church offences. By the latter are meant all contravention and non-compliance with the famous May Laws.

London, 7th: The Commons have agreed to a Ministerial motion for the issue of £2,000,000 in Exchequer Bills immediately.—A dedutation representing fifteen hundred Conservative Societies yesterday presented Lord Beaconsfield and Lord Salisbury with an address of congratulation for having brought the Congress to a successful termination.—Latest advices from Bosnia and Herzegovina state that constant skirmishes are taking place between the Austrian troops and the population along the Austrian line of advance, but that the Austrians in all cases have been successful.—In yesterday's sitting of the House of Commons there was a debate of a desultory nature upon the value of the Island of Cyprus. Sir Stafford Northcote laid stress upon the strategical position of the Island and its usefulness as showing Turkey that reforms are possible if the country is properly administered. He could not state the plans that would be followed pending the receipt of Sir Garnet Wolseley's report on the place, and said that the Indian Contingent would return to India with the least possible delay, a garrison of 2,000 men being considered sufficient.—In the Commons this evening, Lord Hartington complained of the silence maintained by the Secretary of State for War when presenting his army estimates as to the objects of the expedition to Cyprus.—Colonel Stanley disclaimed any intention on the part of Government to make an habitual use of Indian troops in Europe. Their being sent to, Cyprus, he said, was purely a precautionary measure and they would re-embark for India in five weeks time. Sir Garnet Wolseley, who would be on a footing with the Governors of Malta and Gibraltar, had appointed officers to each district of the island as Residents. It was not intended to make any fortresses there, and two battalions of British Infantry and one battery of Artillery would be sufficient garrison healthily stationed near Larnaka.—Sir Stafford Northcote said that the negotiations proceeding between Turkey and England were likely to be of a protracted nature, and that the Island of Cyprus would be subject to the Foreign Office.

PASSENGERS SAILED.

Per P. and O. Str. *Geelong*, 2nd, additional:

For Southampton.—Sergt Stannell, Mrs Stannell, Mr G H Bayley, and Mr H B Beames

For Brindisi.—Mr Ker, Mr Peter Navalcar, Mr P H Martyr, Mr Macaulay, Mr Struthers, and Mr W R Robinson.

For Venice.—Mrs P Conlan.

Per P. and O. Str. *Australia*, 9th:

For Southampton.—General Sir Edwin Johnson, Mr B G Rind, Mrs Pelle, Mr Drysdale, Miss Drysdale, Mr and Mrs Hay, Mrs Wilson, Mr and Mrs Rollinson and child, Mrs Baker and infant, Mr T Garlic, Mr G Cahill, Major Mackenzie, and Mrs Mayne.

For Brindisi.—Mr V Rigby, Mr E A F Smith, Mr W H Horsley, Mr G A Barnett, Mr E M Palmer, Mr H A Acworth, Mr J P Grant, Mr P Donaldson, and 4 gentleman,

For Venice.—Hon'ble W C Maxwell, Mr Justice and Mrs Kindersley and infant, Mr G R Remington, Lieut Col R S Prendergast, Mr J W Smyth, Mr and Mrs C Chapman and three children, Mr and Mrs MacAllister, Lieut F S Marshaw, Mr Thorburn, and Mr Cross.

For Malta.—Mr M Curtis.

For Suez.—Capt J H Nevill, and Mr and Mrs T C Labbart.

For Gibraltar.—Mr Charteris

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 6th:

From Southampton.—Mrs Singleton, Mr H L Holland, Mr and Mrs Hartley and two infants, Capt J A Little, Mr J Foot, Mr W J Chiene, Mr J Ridgeway, Condr G W Walshe.

From Brindisi.—Mr H Gower, Mr J H M Cox, Mr J M McGrindle, Mr J M Currie, Major La Touche, Mr M Brittain, Dr Knapp, and Col Birch.

From Venice.—Dr S T Fitzpatrick, Mr H Tell, Mr H S Sharp, and Mr J O'Connell.

Domestic Occurrences.

DEATHS.

GELL—July 26th, at Downderry, Cornwall, John Sharbrook Gell, Major General.

MAPP—July 31st, at the Sassoon Hospital, Poona, Mr. C. Mapp, Deputy Superintendent, Country Jail, Bombay, aged 57 years.

STAFFORD—July. 31st, at Ahmedabad, George Goodrich Arnold, son of George and Lydia Louisa Stafford, aged 3 months and 13 days.

BAKER—August 1st, at Poona, Rose, daughter of Robert H. Baker, aged 14 months.

DURAND—August 1st, at Neemuch, Havilland Rawdon, infant son of Major and Mrs A. Durand, 10th Regt. N. L. I.

KENYON—August 2nd, at "Apollo House," Fort, Fraser Tennent, infant child of W. T. Kenyon, Serjeant-Major, Bombay Volunteer Rifle Corps, aged 7 months.

FLETCHER—August 5th, at Malabar Hill, Gertrude Isabella, wife of Lencelot Fletcher, aged 34 years.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th August 1878, at the new rate.

Lieut. Colonel Vanheythaysen, 24th May 1879, Rs. 7-10; Miss Hatchell, 31st December 1878, Rs. 15-4; Dr. R. Malhar, 31st August 1878, As. 10; J. Doughty, 10th August 1878, Rs. 1; J. Lodge 10th July 1879, Rs. 6; A. R. King, 8th November 1878, Rs. 6; Rev. D. Mackichan, 22nd April 1879, Rs. 6; George Moore, 7th October 1878, Rs. 2; Mrs. C. Williamson, 1st August 1878, Rs. 2; G. Ainsworth, 31st May 1878, As. 8; G. Ainsworth, for Custon, 25th May 1878, As. 8; A. Witts, 7th January 1879, Rs. 4; W. C. Girling, 7th October 1878, Rs. 2; Dr. Doolittle, 10th August 1879, Rs. 6; Mrs. Fido, 8th July 1879, Rs. 6; Captain W. Newell, 21st October 1878, Rs. 3; J. G. Brown, 14th August 1878, Rs. 1-8; Mrs. E. Page, 30th June 1878, Rs. 3; Mrs. Baird, 31st August 1878, Rs. 1.

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